CONFIDENTIAL.

No. 7 OF 1892.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Received up to 18th February 1892.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.					
	Monthly.			1891-92.	1892.	
1	Rahnuma-i-Chungi ...	Agra ...	Hámid Husain, B. A.	For December ...	February 14th ...	150 copies.
	Bi-monthly.					
2	Dharm Sajíwan	Lucknow ...	Dwárká Prasád ...	February 5th ...	" 18th ...	...
3	Jubilee Paper	" ...	Yáqúb Khán ...	" 16th ...	" " ...	300 copies.
4	Kanauj Punch	Kanauj ...	Bhaggú Khán ...	" 15th ...	" 17th ...	275 "
5	Nazm Akhbár	Lucknow ...	Dwárká Prasád ...	" 5th ...	" 18th ...	250 "
	Tri-monthly.					
6	Dabir-i-Hind	Agra ...	Amín-ul-dín ...	" 10th ...	" 14th ...	80 "
7	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	" 16th ...	" 18th ...	91 "
8	Indian Graphic	Lucknow ...	Mahráj Krishn ...	" 10th ...	" 16th ...	300 "
9	Mufíd-i-Ám	Agra ...	Qadir Ali Khán ...	" " ...	" 15th ...	125 "
10	Urdu Akhbár	Moradabad ...	Abdul Aziz ...	" " ...	" 14th ...	...
	Weekly.					
11	Akhbár-i-Álam	Meerut ...	Muqarrab Husain Khán.	" 9th ...	" " ...	95 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Urdu—(*concluded*).			1891-92.	1892.	
	Weekly.					
12	Khum-i-Taswír ...	Cawnpore ...	Rahmat-ul-lah ...	February 9th ...	February 17th ...	300 copies.
13	Anjuman-i-Hind ...	Lucknow ...	Kishun Lál ...	" 18th ...	" " ...	129 "
14	Kaśd ...	" ...	Ashraf Ali ...	" 12th ...	" 15th ...	235 "
15	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	" 15th ...	" 17th ...	400 "
16	Dabdaba-i-Qaisari ...	Bareilly ...	Thákur Prasád ...	" 13th ...	" 15th ...	200 "
17	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain,	" 15th ...	" 18th ...	450 "
18	Hindustání ...	Lucknow ...	Gangá Prasád, Varmá,	" 10th ...	" 12th ...	300 "
19	Jám-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	January 31st ...	" 18th ...	150 "
20	Káyasth Akhbár...	Lucknow ...	Rudra Prasád ...	February 1st ...	" 17th ...	1,100 "
21	Káyasth Reformer ...	Bareilly ...	Thákur Prasád ...	" 13th ...	" 15th ...	250 "
22	Matla-i-Núr ...	Cawnpore ...	Gauri Shankar ...	" " ...	" 16th ...	50 "
23	Mihr-i-Nimros ...	Bijnor ...	Karím-ul-lah ...	" 14th ...	" 17th ...	385 "
24	Náiyar-i-Ázam ...	Moradabad ...	Amjad Ali ...	" 8th ...	" 12th ...	300 "
25	Najm-ul-Akhbár ...	Etáwah ...	Rúh-ul-lah Khán ...	" " ...	" 16th ...	175 "
26	Najm-ul-Hind ...	Moradabad ...	Avtár Krishn ...	" 12th ...	" 18th ...	...
27	Najm-ul-Hind ...	Jaunpur ...	Muhammad Muhsin,	" 15th ...	" 17th ...	80 copies.
28	Nasim-i-Agra ...	Agra ...	Jamna Dás Biswas...	" " ...	" " ...	425 "
29	Nasim-i-Hind ...	Fatehpur ...	Baldeo Prasád ...	Dec. 23rd & 30th,	" 18th ...	89 "
30	Nizám-ul-Mulk ...	Moradabad ...	Fahim-ul-din, ...	February 10th ...	" 14th ...	100 "
31	Núr-ul-Anwár ...	Cawnpore ...	Abdul Hamíd ...	" 6th ...	" 16th ...	225 "
32	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	" 11th ...	" 17th ...	400 "
33	Rahbar ...	Moradabad ...	Partab Krishn ...	" 14th ...	" 16th ...	160 "
34	Rohilkhand Punch ...	" ...	Jamshed Ali ...	January 31st ...	" 18th ...	150 "
35	Sitára-i-Hind ...	" ...	Banwári Lál ...	February 12th ...	" 16th ...	125 "
36	Tamannái ...	Lucknow ...	Puran Chand ...	" 8th ...	" 18th ...	125 "
37	Tohfa-i-Hind ...	Bijnor ...	Jairáj Singh ...	" 6th ...	" 12th ...	250 "
38	Tuti-i-Hind ...	Meerut ...	Sajjád Husain ...	" 8th ...	" 17th ...	115 "
	Daily.					
39	Oudh Akhbár ...	Lucknow ...	Sheo Prasád ...	" 12th to 18th,	" 12th to 18th,	540 copies (including 90 copies taken by Govt.)
	Urdu-English.					
	Bi-weekly.					
40	Aligarh Institute Gazette ...	Aligarh ...	Alím-ul-lah ...	Jan. 30th & Feb. 2nd, 9th, & 13th.	" 18th ...	469 copies (including 282 copies taken by Govt.)
	Hindi.					
	Monthly.					
41	Bhárat Hitaishi ...	Farukhabad ...	Bachchan Lál ...	For January ...	" 17th ...	377 copies.
42	Saraswati Prakásh ...	Benares ...	Banwári Lál ...	For Jan. & Feb. ...	" 14th ...	600 "
	Bi-monthly.					
43	Vigya Brindaban ...	Brindaban ...	Nannhe Lál ...	February 14th ...	" 18th ...	200 "
	Weekly.					
44	Almora Akhbár ...	Almora ...	Sadá Nand ...	" 15th ...	" 18th ...	105 "
45	Bhárat Jíwan ...	Benares ...	Rám Krishn, Varmá,	" " ...	" 17th ...	1,500 "
46	Prayág Samáchár ...	Allahabad ...	Jagan Náth ...	" 11th ...	" 13th ...	400 "
47	Sajjan Kírti Sudhákár ...	Udaipur ...	Áshyachálak Dán ...	" 8th ...	" 12th ...	100 "
	Daily.					
48	Hindustán ...	Kálákankar ...	Deva Charan ...	" 11th to 17th,	" 12th to 18th,	500 "
	Hindi-Urdu.					
	Weekly.					
49	Káshi Pattriká ...	Benares ...	Lakshmi Shankar, Misra, M.A.	" 12th ...	" 15th ...	500 copies (including 343 copies taken by Govt.)
	Bi-weekly.					
50	Jaipur Gazette ...	Jaipur ...	Mahávír Prasád ...	" 3rd & 6th,	" 14th & 17th,	100 copies.
	Marathi.					
	Weekly.					
51	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayági.	" 10th ...	" 13th ...	200 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	MARATHI-ENGLISH.			1892.	1892.	
	Weekly.					
52	Nyáya Sudhá	Hardá ...	Wásudeva Bháskar ...	February 10th ...	February 12th ...	450 copies.
	GORKHA.					
	Weekly.					
53	Bhárat Jiwan	Benares ...	Rám Krishn, Varmá,	„ 12th ...	„ 14th ...	600 „

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SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
NORTH-WESTERN PROVINCES, OUDH,
CENTRAL PROVINCES, AND RÁJPUTANA,

Received up to 18th February 1892.

I.—POLITICAL AND FOREIGN.

Persecution of Jews in Russia.

NAJM-UL-AKHBÁR, Feb. 8th, 1892.

1. The *Najm-ul-Akhbár* (Etáwah), of the 8th February, says that the persecution of the Jews in Russia has not yet ceased. It has been proposed that the Jews who own houses in Russian territory should be required to become Christians or that their houses should be confiscated. Although the Russian Government is so high-handed and tyrannical, some natives foolishly desire the advent of Russians in this country. Their desire for the change of rule may be due to their having been reduced to poverty under British rule, but they are not well advised in cherishing such an evil desire.

Russian rule.

OUDH PUNCH, Feb. 11th, 1892.

2. A correspondent of the *Oudh Punch* (Lucknow), of the 11th February, says that judging from the accounts of the proceedings of Russian officers published in English and Anglo-Indian newspapers, great tyranny and oppression appear to prevail in Russia, and Russian rule seems to be no better than that of Mahrattas, Sikhs, Jats, or Pindaris. But there is reason to think that the statements of the English and Anglo-Indian newspapers are greatly exaggerated. In order to ascertain the truth of the complaint that peasants could not get bread from cooks for small amounts, and that cooks were supported by the police, the Governor of Moscow went to the shop of a cook in the guise of a peasant and was convinced that the complaint was well founded. Three police officials committed suicide and four cooks closed their shops. At a place where officers are ready to resort to such means to find out how far popular complaints are true, little tyranny can exist.

Assumption of the guise of a peasant by the Russian Governor of Moscow, to find out if the complaint as to the ill-treatment of peasants by cooks and police was true.

RAHBAR, Feb. 14th, 1892.

3. The *Rahbar* (Moradabad), of the 14th February, says that the Russian Governor of Moscow, hearing of the harassment of peasants by cooks who sell bread and the police, put on the dress of a peasant, went to a cook's shop, and asked for three pice worth of bread. The cook refusing to supply bread for such a small amount, the Governor remonstrated with him. The police appeared on the scene and apprehended the Governor in disguise. The Governor then threw off the mask and told them who he was. Three policemen committed suicide and the cook closed his shop through fear. The old Emperors of Russia were in the habit of going over cities in disguise with a view to find out the grievances of the people, and the custom was also in vogue among the old Hindu Rájas. Have the Anglo-Indian officials no time to avail themselves of such secret means of obtaining information?

Military preparations on the frontier.

OUDH PUNCH, Feb. 11th, 1892.

4. The *Oudh Punch* (Lucknow), of the 11th February, contains a cartoon in which India is represented as a native woman carrying a sword in her hand, a man holding the British standard stands close by, and two men, marked Men killed at Panjdeh (*sic*), who have evidently been killed by her, lie at her feet. Her Britannic Majesty throws her arms round her neck, apparently trying to soothe her anger. The letter-press is, "Our readiness on the frontier."

PRAYÁG SAMÁCHÁR. Feb. 11th, 1892.

Her Majesty's letter acknowledging the sympathy expressed by the people at the death of H. R. H. the Duke of Clarence and Avondale.

5. The *Prayág Samáchár* (Allahabad), of the 11th February, publishes Her Imperial Majesty's letter in vernacular acknowledging the sympathy expressed with Her Majesty and the Royal Family at the death of His Royal Highness the Duke of Clarence and Avondale by her subjects in all parts of the British Empire, a copy of which was lately sent to the editor by the Local Government, and observes that Her Majesty cannot be too highly praised for her sympathy with her subjects whom she loves as her own children. The *Dabdaba-i-Qaisari* (Bareilly), of the 13th February, publishes Her Majesty's letter, and observes that it shows how far Her Majesty sympathizes with her subjects in whose loyalty and attachment to her she has full confidence. The *Indian Graphic* (Lucknow), of the 10th February, publishes the letter and remarks that the prince's death is a matter of special grief to the *Indian Graphic*, as that paper was started in memory of his Indian visit. Her Majesty's letter is published in many other newspapers received during the week. The editor of the *Chamanistán Sidákat* (Unao) gave publicity to the letter in an extraordinary issue on the 10th February.

OUDH PUNCH. Feb. 11th, 1892.

Poems expressing grief at the death of His Royal Highness the Duke of Clarence and Avondale.

6. The *Oudh Punch* (Lucknow), of the 11th February, publishes a small Persian poem, and the *Nazm Akhbár* (Lucknow), of the 5th idem, an Urdu poem lamenting the death of His Royal Highness the Duke of Clarence and Avondale. The *Oudh Akhbár* (Lucknow), of the 13th February, publishes an Urdu poem, written by Munshi Sayyid Tajammul Husain Khan, Deputy Collector, Bara Banki, expressing grief at the death of the prince.

HINDUSTÁNI. Feb. 10th, 1892.

Next National Congress.

7. The *Hindustáni* (Lucknow), of the 10th February, is glad to say that during his stay at Allahabad Mr. Hume was assured by the residents of the town that they would make the necessary arrangements for the next National Congress being held at Allahabad, though owing to Pandit Ajudhya Nath's death, they would have to encounter some difficulties in the matter. It would really be a great disgrace to these provinces if the Congress did not assemble at Allahabad this year. Pandit Bishambhar Nath, who is an old and successful Vakíl of the High Court and a lover of his country, has agreed to act as president of the Reception Committee. It is to be hoped that Babu Charu Chander Mittra, Pandit Madan Mohan Malviya, and Pandit Sundar Lal will help him as they did the late Pandit Ajudhya Nath in 1888, and other supporters of the Congress will also co-operate with him in making the next meeting a success.

INDIAN GRAPHIC. Feb. 10th, 1892.

Next National Congress and Pandit Bishambhar Nath.

8. The *Indian Graphic* (Lucknow), of the 10th February, expresses great satisfaction that Pandit Bishambhar Nath, Vakíl of the High Court, has agreed to make the necessary arrangements for the next National Congress at Allahabad, and observes that Kashmiri Pandits may be justly proud that the first Allahabad Congress was held through the efforts of Pandit Ajudhya Nath and that the second meeting at that place will also be held by another Kashmiri Pandit.

JUBILEE PAPER. Feb. 16th, 1892.

Prince Birjis Qadar, eldest son of the late Ex-King of Oudh.

9. The *Jubilee Paper* (Lucknow), of the 16th February, referring to the arrival of Prince Birjis Qadar, the eldest son of Wajid Ali Shah, at Calcutta, observes that no unprejudiced man can doubt the innocence of the prince. When he was placed on the throne of Lucknow by the rebellious army at the time of the Mutiny he was a mere child and could not distinguish between right and wrong; even his mother was forced against her will to consent to his being proclaimed King. It is to be hoped that the Government of India will pardon the prince, granting him a suitable pension and allowing him to live in Oudh.

ÁZÁD. Feb. 12th, 1892.

The same.

10. The *Ázád* (Lucknow), of the 12th February, in commenting upon the same subject, observes that Prince Birjis Qadar has selected a good time to throw himself on the mercy of Government. Lord Lansdowne is a liberal-minded man and has lately adopted a conciliatory policy. The rebellion at Lucknow was due to general excitement, and the standard of revolt was raised by the late Begam, the prince being a child at the time. The Begam has died in Nepal. It would be well if

the Government of India treated the prince with liberality. He, being the eldest son of the Ex-King, is entitled to a larger pension than any other member of the Oudh family.

Marriage of the Mahárája of Jaipur.

11. The *Hindustán* (Kálakankar), of the 13th February, on the authority of a correspondent, gives a brief account of the marriage procession of the Mahárája of Jaipur, which took place on the 2nd idem at night, and expresses satisfaction that in honour of the happy occasion the road-watering tax levied from the owners and tenants of houses at Jaipur was abolished; men confined in the Civil Jail on account of their failure to pay the money they owed to the State were released, the money being remitted; and similarly, men imprisoned in execution of Civil Court decrees were let off, the decree-holders being paid from the State Treasury. There were 300 men in prison in execution of Civil Court decrees, and therefore manifestly the State will have to pay a large amount to their creditors. The Mahárája, his prime minister, and the council are entitled to high praise for such benevolent measures. (The *Jaipur Gazette*, of the 3rd February, gives an account of the marriage, expressing joy at the happy event.)

HINDUSTÁN. Feb. 13th, 1892.

Anglo-Indians and Hyderabad.

12. The *Najm-ul-Akhbár* (Etáwah), of the 8th February, says that many Anglo-Indians seem to consider Hyderabad a hunting ground for them. If any of them fails to obtain from that State a benefit which he expected to gain, he makes most unjust attacks on the State in Anglo-Indian newspapers. A man of this class who appears to surpass his brethren in his enmity to the State urges in an article, published in the *Daily News*, that the State should be annexed, simply because the offender in the late murder case has not yet been discovered and brought to justice! As in British territories thousands of culprits are never found out and evade punishment, no wonder the man may ask the Russians to take possession of this country and turn out Englishmen. Did he not read the Secretary of State's late speech, in which the latter showed how unwilling the paramount power was to interfere with Native States?

NAJM-UL-AKHBÁR. Feb. 8th, 1892.

II.—ADMINISTRATION.

British rule.

13. A correspondent of the *Jubilee Paper* (Lucknow), of the 16th February, complains that India, which was formerly a very rich country and which all the powerful foreign nations were anxious to occupy, has now been reduced to great poverty. England has enriched herself at its expense. The people were already groaning under heavy taxation, and their miseries have been aggravated by the abnormal rise in the prices of food grains brought about by the export of an immense quantity of grain to England. Again, many natives are killed every year by railway accidents. The Indian industries have been entirely ruined by European competition. As regards the alleged encouragement of education, an idea of its value may be formed from the circumstance that men who hold the entrance or the middle class examination certificates are ready to accept the posts of chaprásis.

JUBILEE PAPER. Feb. 16th, 1892.

Case of Churki, a Sonthal coolie girl in Shibsagar, Assam.

14. The *Rahbar* (Moradabad), of the 14th February, complains that ignorant men and women are deceived by the misrepresentations of recruiters and induced to enter into contracts to work as coolies in the Assam tea gardens, where they are exposed to gross ill-treatment at the hands of their European masters, who have lost all fear of God and the authorities and have become so many petty tyrants. The evil was once brought to the notice of Parliament by the late member for India, and the Bengal delegates desired to lay the subject before the National Congress; but as the subject affected only a portion of the country, the Congress did not consider it advisable to include it in its programme. It is to be regretted that the Government of India has not yet seen its way to the necessity for taking any action in the matter. Some lustful European tea planters even commit rapes on young girls among the helpless coolies in their service, but such cases seldom see the light for obvious reasons. The *Rahbar* then gives a brief account of the case of Churki, a Sonthal coolie girl, in Shibsagar, Assam, referring to the attempts made by Walling, a tea planter, to outrage her, and censuring the jury, composed of other tea planters, for their taking a lenient view of the offence of the accused, and praising the Deputy Commissioner

RAHBAR. Feb. 14th, 1892.

for sentencing Walling to a fine of Rs. 100 and rigorous imprisonment for one week, though it considers the punishment inflicted to be quite inadequate. The *Rahbar* adds that an appeal has been made by the culprit, and it is just possible that the appellate court may remit the punishment in consequence of the agitation which is sure to be made on his behalf by his countrymen. Though the remission of the sentence would be a very shameful proceeding, the punishment or acquittal of an individual offender is not a matter of much importance. But the case is a good index to the lamentable condition of unfortunate women employed as coolies in the Assam tea gardens. It may be hoped the case will move the heart of Government and induce it to take steps with a view to check the evil. If the evil were still left unremedied, it would be a matter of grief to the native community and that of shame to Government.

BHÁRAT JIWAN. Feb. 15th, 1892.

Scarcity of grain.

15. The *Bhárat Jiwan* (Benares), of the 15th February, says that starvation causes most intolerable pain to a man. The inhabitants of India, which was once one of the richest countries in the world and still produces more grain than is necessary for its requirements, are now exposed to starvation. The *Bhárat Jiwan* alludes to a number of famines which have occurred during the last four hundred years, and observes that in 1877 and 1878 thousands of men died of starvation in Madras and Bombay when Lord Lytton was busy holding his Imperial Assemblage at Delhi. Formerly famines were few and far between, but under British rule they have been very frequent. The European officers are not far from the truth when they say that the visitation occurs in some part of the country or other almost every ten years. The natives enjoy so many blessings at present that they have ceased to consider themselves to be under foreign yoke and pray for the permanence of British rule; but they are much afflicted by the scarcity of grain, which is chiefly due to the heavy grain exports. It is shameful that the inhabitants of a country which Englishmen themselves call the brightest jewel in the British Crown should be exposed to starvation for want of grain. The prevalence of widespread distress in the country is a very dark stain on British administration. Now there exist no old stocks of grain, and the next spring crops, which are known to be in an unsatisfactory condition throughout the country, have already been largely purchased by the agents of the English grain dealers. Hence there is reason to fear that prices, which are already at famine rates, will rise still higher, and the future of the country looks very gloomy. Under these circumstances it is the duty of Government to check the export of grain and avoid the calamity with which the country is threatened.

ALMORA AKHBÁR. Feb. 15th, 1892.

Need for the introduction of technical education.

16. The *Almora Akhbár*, of the 15th February, says that the spread of education is one of the greatest benefits which British rule has conferred on this country. Great facilities were offered by Government for education, and all classes of men freely availed themselves of them. But of late Government has changed its policy, making education very costly. The rates of school fees have largely been increased, and books are frequently changed. The new departure is not very objectionable, inasmuch as all the boys turned out from schools and colleges every year seek employment in the public service, but obviously Government cannot provide employment for all of them. As education has become so expensive, the poorer classes will not send their children to schools. But it is necessary that technical education should be provided for the children of poor men. Referring to the encouragement of cricket and other such sports in schools, the *Almora Akhbár* urges that the head masters should see that any boys do not neglect their studies spending too much time in sports.

Practice of medicine.

17. The *Almora Akhbár*, of the 15th February, referring to the proposal of the *Medical Gazette* that no man who has not received his education at a medical college and is not well versed in the science of medicine should be allowed to treat patients, observes that the proposal is a good one and would put a stop to the practice of medicine by half educated physicians and mountebanks. But the difficulty is that the poorer classes cannot afford to pay for the visits of doctors and for English medicines, and therefore the result would be that in case of sickness they would be unable to avail themselves of any kind of medical aid.

18. The *Hindustáni* (Lucknow), of the 10th February, says that the proposal regarding the exemption of volunteers from the payment of the income tax will create a new invidious distinction of race or religion and produce a bad effect on the minds of natives.

Proposal regarding the exemption of volunteers from the payment of the income tax.

HINDUSTÁNI. Feb. 10th, 1892.

19. The *Hindustán* (Kálakankar), of the 12th February, says that native soldiers enter the army as recruits on Rs. 6 or 7 a month at an early age before they have learnt any trade or industry. Most of them remain privates during their entire service and retire on small pensions of Rs. 3 or 4 a month. As they know no industrial art, they are unable to eke out their small pensions in any way and are very hard up. With a view to induce them to learn industrial arts the military authorities hold soldiers' industrial exhibitions every year and give prizes to those soldiers who exhibit good specimens of work of any kind. At the late exhibition held at Meerut last month European soldiers received prizes for things made of wood, iron, and leather, and for printing, drawing, &c. But it is to be regretted that native soldiers still continue indifferent to such arts. Few specimens of work of any kind were sent by them to the exhibition.

Indifference of native soldiers to industrial arts.

HINDUSTÁN. Feb. 12th, 1892.

20. The *Jám-i-Jamshed*, Moradabad, of the 31st January, is glad to state that since the appointment of Lala Harkishen Das as head of the copying department attached to the criminal and revenue courts at Moradabad, there has been no delay in the supply of copies. The satisfactory arrangements made by the Lala reflect great credit on him, and it is to be hoped the Collector will grant him an increase of pay.

Satisfactory management of the copying department attached to the criminal and revenue courts at Moradabad.

JÁM-I-JAMSHED. Jan. 31st, 1892.

21. The *Túti-i-Hind* (Meerut), of the 8th February, says that as the British Government holds the balance evenly between the strong and the weak and does not allow the former to oppress the latter. The popular confidence in British justice is so great that even the meanest street beggar resents an assault committed on him by any respectable man. Again, poorest parents love their children and grandchildren as much as did the Prince and Princess of Wales and Her Imperial Majesty the late Duke of Clarence and Avondale, whose sad death has been deeply regretted by the hundreds of millions of Her Majesty's subjects in all parts of her dominions on which the sun never sets. Under these circumstances the question is, what action has been taken by the just and benign Government in connection with the Satghara accident on the North Western Railway, which, according to some Panjáb newspapers, caused a terrible loss of lives? It is to be regretted that no satisfactory answer can be given to the question. The *Rahbar-i-Hind*, the *Paisa Akhbár*, the *Akhbár-i-Ám*, the *Aina-i-Hind*, and some other Panjáb papers have conscientiously performed their duties, boldly exposing the illegal proceedings of the railway employés on that unfortunate occasion. Before the arrival of the police the railway officials secretly buried underground many dead bodies and relieved the passengers who had been killed or were on the point of death, of all the valuable property they carried with them. It is believed that several passengers who perished in the accident, had thousands of rupees with them, but the money is not forthcoming. It is difficult to understand why Sir James Lyall has not taken any action regarding the Satghara accident, although it presented no great difficulty like the Rámpur affair, which has so long been hanging fire and which has induced Sir Auckland Colvin to turn a deaf ear to the complaints of the inhabitants of Rámpur. Commissions are readily appointed to enquire into small matters, such as the Civil Service question, the police reform question, and so forth; but no Commission has been appointed to enquire into the Satghara accident. Even the dead bodies of the passengers killed were not made over to their relatives. Sir James Lyall leaves the settlement of questions affecting several Native States to his successor. Does His Honor also leave the unfortunate railway accident to be enquired into by him? If a thorough investigation were not made by the Panjáb Government, the *Túti-i-Hind* would publish detailed account of the accident.

Satghara railway accident and the Panjáb Government.

TÚTI-I-HIND. Feb. 8th, 1892.

22. The *Dabdaba-i-Qaisari* (Bareilly), of the 13th February, suggests that, with a view to make vaccination popular, Government should require doctors in charge of charitable dispensaries

Vaccination.

DABDABA-I-QAISARI. Feb. 13th, 1892.

and private medical practitioners, including native physicians, to vaccinate children at their dispensaries. Vaccination is sure to become very popular if private doctors and hakims practise it. They may be paid allowances by Government for the work.

NAJM-UL-HIND. Feb. 12th, 1892.

Anti-opium agitation.

23. The *Najm-ul-Hind* (Moradabad), of the 12th February, disapproves of the anti-opium agitation, and observes that if Government abandoned the opium traffic, private individuals would cultivate and sell opium more largely than at present, and that in that case the use of opium would be increased and not diminished. Moreover, the loss of opium revenue would necessitate an increase in taxation.

NASIM-I-AGRA. Feb. 15th, 1892.

Trial of Judges and Magistrates who abuse their power.

24. The *Nasim-i-Agra*, of the 15th February, urges that Her Imperial Majesty should herself enquire into the cases of those men who are unjustly punished by Judges or Magistrates through enmity, and make a few examples of such officers. This would deter other officers from abusing their power and extend the reputation of Her Majesty for justice.

III.—RAILWAY.

NAIYAR-I-ÁZAM. Feb. 8th, 1892.

Alleged unjust recovery of excess fare from some passengers.

25. The *Naiyar-i-Ázam* (Moradabad), of the 8th February, complains that the train which left Moradabad for Chandausi on Thursday night did not halt at Kandarki, and that consequently passengers booked for that station were carried to Bilari, where they were required to pay the excess fare, although they had not voluntarily travelled on to Bilari. The railway authorities should enquire into the matter and do them justice.

NAJM-UL-AKHBÁR. Feb. 8th, 1892.

Railway accident at Ajmere.

26. The *Najm-ul-Akhbár* (Etáwah), of the 8th February, says that a railway accident has lately occurred at Ajmere. As such accidents generally occur through the negligence of railway officials and have become so frequent, the railway companies should be required to pay damages to the passengers who are wounded and to the heirs of those who are killed. At the smaller stations the station master has also to do the work of telegraph signaller, goods clerk, and booking clerk. If a man has to attend to so many duties, he is sure to commit mistakes. Government should bring pressure to bear upon the companies to increase the establishment.

JÁM-I-JAMSHED. Jan. 31st, 1892.

Construction of a railway bridge over the Rámganga at Moradabad.

27. The *Jám-i-Jamshed* (Moradabad), of the 31st January, expresses satisfaction that Government has sanctioned the construction of railroads between Moradabad and Rámpur and between Rámpur and Bareilly, and that a bridge will be made over the Rámganga, but observes that it is rumoured that the bridge, being intended only for railway traffic, will consist of one storey. The rumour regarding the bridge is viewed with general disfavour. The bridge should consist of two storeys, like those at Allahabad, Agra, and Benares, one storey being set apart for the passage of railway trains and the other thrown open to other traffic; otherwise all men other than railway passengers will still have to cross the river in boats during the rains, which frequently founder, and to put up with the extortion practised by boatmen.

PRAYÁG SAMÁCHÁR. Feb. 11th, 1892.

Goods shed at the railway station, Allahabad.

28. The *Prayág Samáchár* (Allahabad), of the 11th February, complains that at the Allahabad goods shed boxes and bags of goods are tampered with and a portion of the contents abstracted, and that the clerks do not deliver goods without receiving bribes.

IV.—LOCAL AND MISCELLANEOUS.

BHÁRAT JIWAN. Feb. 15th, 1892.

Temperance meetings at Benares.

29. The *Bhárat Jiwan* (Benares), of the 15th February, refers to two mass meetings held at Benares on the 9th and 10th idem under the auspices of the local temperance association. Among the speakers was the Rev. Thomas Evans, whose speeches were very eloquent and impressive. An old drunkard was so much affected that he came forward before the meeting and took a solemn vow never to touch liquor inaga.

Nasim-i-Agra. Feb. 15th, 1892.

Singing of obscene songs by women at Jhánsi.

30. The Jhánsi correspondent of the *Nasim-i-Agra*, of the 15th February, complains that women belonging to some of the higher classes of the Hindu community at Jhánsi are accustomed to sing most obscene songs in public streets and thoroughfares, and asks those classes to prevent their women from doing so. The Magistrate had better draw their attention to the subject. If they still fail to check the evil custom, which has nothing to do with religion, the Indian Penal Code should be enforced against the offenders.

ALLAHABAD: *The 23rd February* 1892.

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Govt. Reporter on the Vernacular Press of Upper India.

G. P., N.-W. P. & O.—P.D. 60—24-2-92.

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